



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

DISCUSSION.

A SATISFACTORY RELIGIOUS CODE.

I agree in large part with the view of Ella Lyman Cabot in her review of Professor Sharp's book in your July number, that there must be "a permanent and universal foundation for rightdoing,"—"a moral law above current opinion." I also hold, with her, that religious teaching should be given in the public schools. But I disagree when she proposes as an adequate code for religious teaching the so-called two Great Commandments—"Thou shalt love the Lord thy God," etc., and "Thou shalt love thy neighbor as thyself," and I wish to offer a religious and moral code which aims to be a first-hand and modern view of the universe and human life, and which contains the vital element, not only of Christianity, but also of other systems, ancient and modern. I express the principles, not as arbitrary commands, but as rational advice. The code is as follows:

1. There are ideal or divine types of personality and character, partially immanent in human life and partially transcendent. These we should exemplify and revere. They include the ideal or divine mother, father, wife, husband, etc.; statesman, soldier, scientist, artist, pastor, author, teacher, physician, nurse, laborer, artisan, financier, inventor, and many others.
2. There are universal laws of nature. These we should study, obey and utilize.
3. There are at least four fundamental classes of actions or duties. These we should perform—in part individually and in part functionally. By functionally I mean by specialization, whereby, for instance, some persons might rear rather large families, while others whose occupations or constitutions are incompatible with family life might not marry at all. The four classes of actions are: (a) Physical actions—those in pursuit of food, clothing, shelter, and health. (b) Mental actions—those in pursuit of knowledge, æsthetic enjoyment, and character. (c) Reproductive actions—those pertaining to the sex relations, family life, rearing of children, and the care of the aged. (d) Social actions—those involved in our relations with other individuals.
4. Actions may be performed in the interest of the self, or in

the interest of others. These we should perform in the right proportions. The first are egoistic, the second altruistic.

More briefly still, the code may be stated thus: 1. Exemplify and reverence the ideal. 2. Study and obey the laws of nature. 3. Care for the body, develop the mind, marry and rear children, and perform the duties toward others. 4. Strive for the welfare of self and for the welfare of humanity in general.

CYRUS H. ESHLEMAN.

LUDINGTON, MICHIGAN.